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A NEW *C. Grant*
CATECHISM,

WITH

Dr. *HICKES's*
Thirty Nine Articles.



—Sibi, non Cœlicolis, hac Turba ministrat.—

The Second Edition Corrected.

L O N D O N,

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NEW

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CATECHISM

WITH

DR. HAYCKE'S

Thirty Nine Articles



1844

Presented to the Trustees of the British Museum

By the Hon. the Secretary of State

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1844

THE PREFACE.

NOTHING can be more unaccountable than that so many Ecclesiasticks shou'd every where so industriously infuse Jealousys into the People, of the great Danger the Church of England lies under, notwithstanding she is guarded by so many Laws, defended by a most numerous Clergy, supported by immense Revenues, the almost insuperable Prejudices of Education chiefly in her Favour; protected by a most religious Queen, who has nothing more at heart than the Church's real Interest: and all the English Officers both Civil and Military, except perhaps a very few of the meaner sort, wholly of her Communion.

The Toleration has in a great measure taken off the Dissenters Prejudices to the Church; and they begin to think that the trifling Differences, which are between them and the Church, do not deserve the Expence of maintaining separate Meetings and Ministers: and 'tis notorious, that those Familys of the Nobility and Gentry, that were formerly Dissenters, are now come into the Church; and that those few of the Trading sort, who are capable of bestowing a liberal Education on their

Children, do generally breed them up in the Church of England. So that nothing seems more certain, than that the Dissenting Interest, which is at present so very inconsiderable, must in time be inevitably reduc'd to nought, if the furious Zeal and persecuting Temper of some hot-headed Bigots do not prevent it, by reviving old, and creating new Prejudices.

It can't be doubted but that the Conduct of such Men is the sole reason why the Separation has continu'd so long; since we see that in all Places where there is a Moderate, or in other words, a Low-Church Minister, his gentle and Christian Behaviour by degrees wins the Dissenters over to the Church: but if he be succeeded by a High-Churchman, his bitter Uncharitableness and unchristian Conduct drives Men from the Church, and soon occasions the Meeting-House to be fill'd again. And whoever considers the Nature of Men, must needs see that such violent Spirits as Sacerdotal, Monachism, Heresies, &c. are the best Friends, and the greatest Support the Conventicles have.

And nothing can make the different Sects of Dissenters combine against the Church of England, but the danger of having their religious Libertys taken away by these profess'd Enemy's of Toleration. As long as they are secure of them, they must think it their Interest to defend both the Church and State, by which they are so indulg'd; 'tis that which makes some Men, who are inclin'd to see their prudent and peaceable Conduct as well as Zeal for the present Establishment, take such unjustifiable Methods of dealing with them.

The Holy Fathers thought the Church's greatest Danger to flow from the prodigious Riches that came tumbling into her on all hands, as soon as by the Laws of the Empire she was capable of acquiring Possessions. And one who did not know these Gentlemen would be apt to think they

they apprehended the Church to be in danger, by her Majesty's generously parting with her First-Fruits and Tithes to the Clergy, and by the Repeal of the Statute of Mortmain (which Statute alone in the Popish times hinder'd the Church from getting all the Lands of England into their hands) seeing the greatest Outcry of the Church's Danger has been since that time.

But their most ungratefully making the Church to be in danger from her Majesty's Administration, is not more surprizing, than their supposing the Bishops to be in a Plot to bring in Presbytery; while at the same time they exclaim against them for being too much Bishops, in not humbly condescending to act upon a Level or Presbyterian Parity with the Lower House of Convocation, who claim a co-ordinate and equal Power with them in the supreme Acts of Church-Legislation, from which all the inferior Powers in the Church must be deriv'd. And if there be a Presbyterian in the Church of England that will not come into these Notions, let him write with the utmost Force against Presbytery, as 'tis most evident Mr. Hoadly has done, yet they will not scruple to persuade the Mob, that he is as errant a Presbyterian as Dr. Burgess.

This is much of a piece with their representing the Whigs as Republicans, and at the same time railing at them for opposing all the Laws made since the Revolution which limit the Prerogative. And as little ground have they to charge the Whigs with Presbyterian as with Republican Principles; unless they will suppose that the defending the Rights, Privileges and Powers of the Bishops against the Presbyters (I had almost said Presbyterians) of the Lower House of Convocation, be a Proof of it. But in some Mens Opinion, their voting for the Rights of the Episcopal See of Carlisle, in the Dispute between the Bishop and the Dean, was enough to make them rank Presbyterians, and those that differ'd from them stanch Churchmen. And I may

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defy

defy these Gentlemen, who represent the Church to be in danger from the Whigs, to name any one Act ever, since the Revolution, which as often as they had power in their hands, they have done in prejudice of the Church; tho' they have been instrumental in passing several Laws in favour of the Church, as those for the more easy Recovery of Tithes, &c. But if nothing can make them true Churchmen, except lifting themselves under such Persons as acted in the High Commission Court, which was set up with no other Design than to destroy the Church of England, then indeed I am afraid they will not deserve that Character.

If these Gentlemen would speak out, they would say that the Whigs had endanger'd the Church, by having been so instrumental in passing Laws, which not only exclude from the Crown for ever all Papists, and Persons marry'd to Papists, but absolve the Subjects from their Allegiance, if any such should ever happen to get into the Throne, and enjoin 'em to abjure the Pretender, and swear to the Protestant Succession. 'Tis the Whigs appearing so hearty in forcing the grand Enemy of the Protestant Religion humbly to sue for a Peace, which has given these Men so melancholy a Prospect, that they have redoubled their Cry of the Danger of the Church, and taken all other Methods to encourage the French King to go on with the War.

This Rannick of the Danger of the Church is as unaccountable, as that which a handful of Irish caus'd at the Revolution. And when People recover their Senses, and coolly consider of things, it must lead them to examine, whether those Men would have ventur'd to assert so notorious a Falshood, after the most solemn manner, and in the most sacred Places, had they not the Understandings of the Multitude in the utmost Contempt; and concluded, they cou'd so inflame them, as to be able in this critical Juncture to bring about their dark Designs before they cou'd be detected.

When

When Men knowingly raise a false Alarm of the Danger of the Church, from a Quarter from which no Danger can be justly apprehended, 'tis a Demonstration that they mean no good to the Church themselves, but put People on a false Scent, to divert them from looking into their Designs of subverting the present Constitution. And when we see them maintaining with so much Zeal the same Principles that the Jacobites urge to justify their adhering to the St. Germain's Family, in opposition to the present Government and Protestant Succession, and joining with the Papists and Jacobites in all such things, as tend to clog the Wheels of the Administration, and to divide and weaken us both Abroad and at Home: What can we conclude, but that they are influent'd by the same Spirit, and carry on the same Interest and Designs? tho' if there be any difference, 'tis that the former shew a more implacable Malice to the present Settlement.

If the Principles of Dr. Sacheverell's Sermons had been follow'd at the time of the Revolution, nothing can be more evident than that the Protestant Religion wou'd have been extirpated, and the whole Nation involv'd in Popery and Slavery: and yet forsooth this Man, for the sake of these Doctrines, must be accounted the great Champion of the Church of England; and the House of Commons for impeaching him, the Lords for trying him, and the Queen her self for shewing the highest Approbation of their Proceedings, must be represented in a Plot to destroy the Church: Nay, in the midst of this Trial (where the Doctor had all the Freedom and Favour imaginable allow'd him) a Mob must be rais'd; in spite of the Principles of Non-resistance, to over-awe the Supreme Judicature of the Nation, to insult their own Representatives, to pull down Meeting-Houses; who had they not been timely suppress'd, wou'd have proceeded to other more fatal Acts of Treason and Rebellion. And yet after all this, these Men have the

Assurance to maintain, they are for the present Constitution both in Church and State.

If the Church of England has not suffer'd in any one Point (as I do not find 'tis attempted to be prov'd) by the Trial of Sacheverel, or the Condemnation of his Doctrines; these Tumults, the usual forerunners of Civil War, which have been set on foot under pretence of the Churches danger, which violently shake the Constitution, and shew a strange contempt of the whole Legislature, especially that Part which has always been esteem'd the great Bulwark of the Peoples Libertys: I say, these Tumults can have no other meaning than a new Revolution in favour of the Popish Pretender; who that he may with security destroy the Church, and enslave the Nation, the People must be stir'd up to Mutinys, because the Supreme Powers shew so great a Regard to the Constitution, as to declare it may be defended by other Arms than Prayers and Tears. These Men are guilty of such a Crime as is exceeded only by that of the Jews of old, who rejected God himself from reigning over 'em, and desir'd a Saul in his stead.

None in the least acquainted with their Writings are ignorant, that the Papists themselves can't have a greater Aversion than what these Men upon all occasions shew to that part of the Constitution of the Church that relates to the Supremacy; which was the ground the Reformation was built upon, and the means by which it was carry'd on, and esteem'd till now the just Barrier between Popery and Fanaticism.

The following Catechism will abundantly shew, that 'tis not the Religion of the Church of England they are in pain for, but a Religion of their own contriving, made up of Inconsistences, Treason and Blasphemy, and calculated to gratify their Pride, Ambition and Avarice.

'Twould not be strange if such a Babel as this, notwithstanding the mighty Pains they have been at in build-

building it, shou'd be dangerously shaken by some late Books: but 'twou'd be the greatest Libel imaginable on the whole Body of the Clergy to suppose, they are not capable to defend the Church, tho she is built on a Rock, over which the Gates of Hell can never prevail, against a few odd Passages taken from Parson Hickerin-gil, and some such Writers. And if these worthy Divines did believe the Church in Danger from such Passages, why did they republish them in Sacheverel's Collection?

Wou'd these Gentlemen be try'd by the Maxim laid down by Dr. Sache-
verell, That Heterodoxy in the Church naturally produces, and almost necessarily infers Rebellion and High Treason in the State;

Sermon preach'd
before my Lord
Mayor of the
Danger of false
Brethren, p. 22.

'twou'd go very hard with them, since the Doctor's Trial will not make a Volume half so large as the Heterodox Passages which may be collected from their Writings. Tho this Catechism is but a short Specimen, by which the Reader may judg of the rest; yet it is for the most part taken from those Authors whom they hold in the highest Veneration, and upon no other account than for the sake of such Notions as are contain'd in these Passages.

I can't but think it a Service to our excellent Church, to let the blind Adorers of this Faction see what they are contending for; that they may distinguish the furious and Popish Bigots from sober and moderate Churchmen, and the treacherous and false Brethren from sincere and real Protestants.

And I purposely omit fathering these absurd Notions upon any Party, because I verily believe the greatest part of those who clamour most in these Mens Favour, are so far from approving their Principles, that they do not know them: and I wish they were as free from Prejudice, as I hope they are from Corruption.

I charge none with Consequences; but have made use of their own Words, which as they need no Comment to explain them, are so very absurd and profane, that the bare reciting them is the best way of confuting them: And tho' some of the Citations are not originally theirs, yet since they are quoted by them with Approbation, and as Authoritys to serve their purpose, they have made them their own, and therefore may justly be mention'd as such; and I think I have fairly represented their Sense as well as their Words.

As for the Thirty nine Propositions or || Pag. 263. Articles, they are not only cited in the || Appendix to the Character of a Primitive Bishop, as Dr. Hicks's, and never contradicted by him, but the first four of them are set down by the Doctor himself, in his Preface * to his two * Pag. 3. Treatises. And tho' this Proof had been wanting, yet the applying at least twenty times, in these Thirty nine Propositions, the words Sovereign, Throne, Regal, Regent, Fidelity, Fealty, Dethroning, &c. to the Clergy, and writing the whole with the air of a Sovereign Pontiff, must induce every one, who is the least acquainted with the Doctor's Writing, to conclude whose they are, without the least suspicion of Forgery either in the 20th or any other of the Articles.

ADVERTISEMENT.

In a few days will be publish'd, *A SPEECH* without Doors.

4 OC 58

New Catechism, &c.

Quest. **W**HAT certain Mark have we of a Divine Revelation?

Ans. A Contradiction. For if it be not a Revelation, it must be an Invention of some or other; but if it be a Contradiction, it cou'd not be an Invention: for who cou'd invent a Contradiction? *Lesley's Socinian Controversy discuss'd, Dial. 1. p. 24.*

Q. How can you prove to Scepticks that the Scripture is the Word of God?

A. By the Testimony of lying Spirits. For the Scepticks can do pretty well with Religion on speculative Principles; but when a Proof is brought from the Confession of tormented Spirits, this gauls them. *Reeves's Dedication to his Apologys of the Antient Fathers, lately publish'd.*

Q. After what manner are the Scriptures contriv'd?

A. The Scriptures are so contriv'd by the Will of God, that they should afford Occasions for Heresys. *Hicks's Apol. Vindic. of the Church of Engl. p. 67.*

Q. Is there nothing but Truth contain'd in them?

A. There are Fictions in Divinity, which infinite Wisdom has devis'd for our benefit and advantage. *Hicks's two Treatises, p. 69.*

Q. What is your Opinion of the Writings of the Prophets?

A. God was pleas'd artificially to conceal many things in 'em, lest Satan coming to the knowledg of 'em, shou'd endeavour to prevent or obstruct the fulfilling of 'em, or enervate the Certainty or Demonstration of 'em after they were fulfil'd. *Hicks's Apol. Vind. of Ch. of Engl. p. 63.*

Q. What was then kept as a Secret from the Devil?

A. The Virginity of Mary. [*Ibid.*]

Q. What

Q. What did they do under the Old Testament to obtain the Prophetick Spirit?

A. They made use of Wine, among other bodily Helps, to obtain the Prophetick Spirit. *Dodw. de Jure Laic. Sacerd. p. 359.*

Q. What are the proper means for understanding the Prophets?

A. The Rules of the Heathen for interpreting their Divinations are the proper means for understanding the Prophecys, which wou'd have been for the most part unintelligible without 'em. *Dodwel's second Letter about going into Orders.*

Q. What Opinion have you of the Book of the Revelation?

A. It is a mysterious, extraordinary, and of late much studied Book; and which perhaps the more 'tis studied, the less 'tis understood, as generally finding a Man crack'd, or making him so. *South's Serm. vol. 2. p. 467.*

Q. How came St. Paul to be for the Doctrine of Predestination?

A. He borrow'd his Notion of it from the Pharisees, with whom he was educated; and they from the Stoicks. *Dodw. Proleg. ad J. Stern. &c. Sect. 41. p. 147.*

Q. What Opinion have you of the Liturgy of the Church of England?

A. Not a Tittle of it but was by the Dictate of the Holy Ghost; and I shou'd think my self accurs'd if I were not able to maintain it. Blame not my holy Zeal if I do vindicate that saving Book against the Schismaticks greatest Exceptions — Certainly therefore blessed are they which die in maintaining that Service-Book, which can without contradiction father the very Ceremonys of it on the Holy Ghost. *Dr. Swadlin's Serm. &c. p. 149.*

Q. What Notion have you of God?

A. That he is as it were the Pupil of the Clergy. *Dodwell's Vindic. of the Def. of the depriv'd Bishops, §. 34.*

Q. What is most true of God?

A. That which seems the most impossible to us. *Beveridge's Thoughts, p. 52.*

Q. Why do you believe God to be infinitely merciful?

A. Because if he was not infinitely merciful, the Dissenters crude affronting extemporary Effusions, the Sacrifices of Fools in the double Sense of the Word, were sufficient to blast the Success of her Majesty's Arms, and obstruct those Blessings God has bestow'd on her. *Sacheverell's Rights of the Church of England, in the Remarks, p. 10.*

Q. What think you of the Dissenters?

A. They are harden'd in their Sins beyond the Power of Grace and Repentance. *Ibid. p. 33.*

Q. Do you

Q. Do you believe the Doctrine of Original Sin?

A. Yes; because I must of necessity believe it whether I will or no: for if I cou'd not believe it, I shou'd have the more cause to believe it. *Bishop Beveridge's Thoughts*, p. 55.

Q. What think you of the Incarnation?

A. It is as it were to cancel the essential Distances of Things, to remove the Bounds of Nature, to bring Heaven and Earth, and which is more, both ends of a Contradiction together: were it not to be ador'd as a Myſtery, it wou'd be exploded as a Contradiction. *South's Sermons*, Vol 3. p. 370, 316.

Q. What must we think of God's Election or Choice?

A. God who judges what is good and best unerringly, does not always chuse the best. *Nye's System of Grace and Freewill*, a Visitat. Sermon.

Q. Why did God chuse the Jews to be his peculiar People?

A. God seem'd to have espous'd to himself the Jews, a cross odd untoward sort of People, upon the very same account that *Socrates* espous'd *Xantippe*, only for her extreme ill Conditions, 'above all he cou'd possibly find or pick out of their Sex. *South's Sermon*. Vol. 1. p. 539.

Q. Is actual Mortality a Benefit?

A. Yes, but I do not allow the Benefit of actual Mortality to any who have read Mr. *Dodwel's Book*. *Preliminary Defence of his Epist. Disc.* p. 14.

Q. Are we to offer up Prayers for the Dead?

A. 'There is the same ground for those Prayers as for our common Christianity: We believe those Prayers are accepted, which desire God to hear the Saints for us, to send the Deceas'd in Christ a good Trial. 'The Patriarchs, Prophets, Apostles, Martyrs, and even the blessed Virgin herself, are now in Slavery to the Devil, and may be reliev'd by the Prayers of the Living from their Disquietudes. 'Hicks's Appendix to his two Treatises, p. 293, 294. 'Dodwel's Epist. Discourse, p. 257, 258.

Q. What is the principal end of the Institution of the Sacrament of the Lord's Supper?

A. The Preservation of the Priests Authority. The Reception of the Elements is no otherwise necessary to the Remission of Sins, than as it obliges us to depend on the Consent of the Priests, who alone can give us those Elements, and who alone can oblige God to ratify in Heaven what is transacted by them on Earth. *Dodwel's Premonition to his Epistolary Discourse*, p. 66.

Q. Can the Priests then forgive Sins?

A. The Priests have power not only to judg when we are clean, but to put away our Uncleanness: as Lords

B

forgive

forgive Debts of Mony, so they forgive Debts of Sin. Hicks's 2 Treatises, p. 118, 209.

Q. May I be sav'd by the Absolution of a Priest?

A. Yes, Heaven it self waits the Sentence from the Priest's Mouth, and God himself follows the Judgment of his Servant the Priest. Sparrow's Sermon of Absolut. p. 15.

Q. Can I think too highly of this Power?

A. All indifferent Judges must prefer the Power of obliging God to open and shut Heaven's Gates, before a thousand Kingdoms. Dodwel's Paranesis, p. 222.

Q. What other Power belongs to a Priest?

A. Every Priest is one of the principal Ministers in God's Kingdom, to preside in his Worship, publish his Laws, pass his Pardons, and represent his Person. Collier's View of the Immorality of the Stage, p. 127.

Q. What is your Notion of a Priest?

A. He is an Advocate, Mediator, Intercessor, Negotiator, Representative, Vicegerent; Mandatory Interpellant between God and Man, in their spiritual Addresses to, and Negotiations one with another: he stands and acts as Mediator between both Partys, as it were in the middle Line of Conversation, and in the very Center of Communication between them; he is, properly speaking, *Moul le gnam Haeloim*, and *Moul lelohim ha gnam*. Hicks's 2 Treatises, p. 16, 17.

Q. Is Christ our only Advocate in Heaven?

A. No: we may retain blessed Advocates in Heaven, to plead in our Defence. Sacheverel's Fast-Serm. at Oxford, June 1702. pag. 14.

Q. Who has greater Power, a Priest or an Emperor?

A. The Priesthood is a Princely Power, greater and more venerable than that of the Empire. There is the like difference between these two Powers, as between little Boys acting the parts of Magistrates, and Magistrates themselves; and the spiritual Government is much more excellent than the Civil, as Heaven is than Earth, yea much more so: The Priests, as if they were translated into Heaven, made something above Men, and exempt from human Affections, are advanc'd to this Princely Power. Hicks's 2 Treatises, pag. 208, 209, 210.

Q. You have given us a just account of the Honour that's due to a Priest by High Church Principles, pray let us know how a Bishop is to be honour'd?

A. Let the Bishop be honour'd among you as God. Ibid. pag. 201.

Q. Is the Bishop accountable to any Mortal?

A. He who makes himself Judg of the Bishop, makes himself Judg of God. Ibid. p. 214.

Q. How

Q. How great ought the Revenue of a Priest to be?

A. If they administer so many things to a King, who administers Peace and War, for bodily Safety; ought they not to administer more liberally to him, who administering the Priesthood towards God, secures both Body and Soul by his Prayers? Ibid. p. 201.

Q. Who is guilty of the greatest Treason, he who resists a King, or he who resists a Priest?

A. A Priest no doubt; for as the Priesthood is more excellent than the Kingly Office, so he is more worthy of greater Punishment who dares move his Eye against it. Ibid.

Q. Why would you be rather pray'd for by a Priest than any other Person, tho ever so holy?

A. Because the Prayer of a Priest for the People, or for any single Person among them, tho like Abraham he may be a Temporal Prince, is the authoritative Prayer of a Superior for an Inferior; besides he prays as a Liturge, and the mouth of the whole Congregation, yea of the whole Catholick Church. Ibid. p. 122, 124.

Q. Is a Priest never absent from his Flock?

A. He is suppos'd to be always present among his Flock in Person or in Spirit. Ibid. p. 124.

Q. What would be a proper Work for the Convocation?

A. To revise the Catechism of the Church, and to make Additions. Nelson's Preface to Fasts and Feasts, p. 17.

Q. What Additions are necessary to be made?

A. Some relating to the Authority of the Clergy. Ibid.

Q. What is the Advantage which may be made of this?

A. That in the next Generation we may retrieve that respect to the Priesthood which we want in this. Ibid.

Q. And what respect is that?

A. That even Kings and Queens are to bow down to thee (the Priest) with their Face towards the Earth, and to lick up the Dust of thy Feet. The Case of the Regale, p. 26. first Edit.

Q. What Power does the Scripture allow Kings and Queens in Church-matters?

A. Their Office is an Office of Servitude, and not of Authority; and the King is only the Church's Nurse's Husband, whose Office 'tis to carry the Child (High Church) in his Arms, or on his Shoulders. Ibid.

Q. Why may not a Layman be allow'd more Chaplains than one?

A. Because no Man can serve two Masters. Ib. p. 194.

Q. May a Layman say my Chaplain?

A. The Expression is proper enough to say my Chaplain, as I say my King or my God. Case of the Regale, Edit. 2. p. 182.

Q. What think you of the Oath of Supremacy?

A. 'Tis not an Oath of Fidelity to the King, but of Unfaithfulness to the Church. *Appendix to the Rights of God's Church on Earth.*

Q. What Opinion have you of the Oath of Supremacy, as 'tis explain'd by the 37 of H. 8. an Act now in force?

A. I take it to be an extravagant and impious Notion. *Doctrine of the Church of England as to the Independency of the Clergy, Sect. 15.*

Q. What think you of the King's Nomination of Bishops, and of the Power the Laws allow him over the Convocation?

A. 'Tis as reasonable that the Church shou'd have the nomination and deposing of Kings, and that no Parliament shou'd meet or transact any thing relating to the Civil Government of the Nation, without Licence obtain'd from the Bishops, nor enact any thing but in the Bishops Name, and by their Authority. *Case of the Regale, p. 11, 12.*

Q. Then the 25th of H. 8. c. 19. will not go down with you?

A. 'Tis sufficiently known how the Church has groan'd under this Prerogative Act of the Letter Missive: The best Churchmen ever since have complain'd of it as a mighty Grievance and Burden. The Synodical Submission, as it was violently extorted from the Clergy, and unfairly represented in the Preamble of that Statute, so it is of no doctrinal force against the Powers Hierarchical; and therefore our (the Clergy's) Continuance in and under that Submission, is not to be attributed to any Principle of Conscience, but either to prudent, Patience, or cowardly Fear. *Sacheverel's Character of a Low Churchman, pag. 29.*
Archdeacon Hill's Dialogue, p. 6.

Q. What Opinion have the Clergy of this and other Laws made in H. 8's Reign, relating to the Regal Supremacy?

A. The generality of the Clergy not only seeing in Theory, but feeling by Experience the great Inconvenience of them, have of late express'd their desire of their Repeal or Emendation. *Ibid. p. 3, 4.*

Q. Who are they that are against repealing those Laws relating to the Church?

A. All the Tolerated Dissenters, Socinians, Deists, Atheists, to the utter Crucifixion of Christ and his Church. *Ibid. p. 5.*

Q. Does the Magistrate gain or lose by turning Christian?

A. The Magistrate rather loses than gains by his Conversion, because he is to be admitted into the Church on the Bishop's Terms, and as a private Person, and bound to obey Church-Laws made by the Ecclesiasticks, and to submit to the Bishop as Head of the Church, and supreme unappealable

appealable Judg in Spirituals, and therefore to abide his Sentence, which in some cases may proceed to Excommunication. *Vindic. of the Defence of the depriv'd Bishops*, p. 54, 57, 58, 59.

Q. Has any Bishop any such Power in England?

A. No; there's a common Slavery upon the Hierarchical Powers. Municip. Eccl. p. 121.

Q. Is it possible for the State to have Power in Church-matters?

A. No; 'tis an Impossibility and Contradiction for any State to have Authority over the Church within their Dominions in Ecclesiastical Matters; and the consequence of this must be, to root up all Religion from the face of the Earth. Case of the Regale, p. 132.

Q. Can the Prince safely exercise his Supremacy?

A. Can a Claim of an oppressive Supremacy be deem'd a glorious Jewel in a Christian Crown; which if exercis'd, must of necessity forfeit the King's Salvation? And 'tis a dangerous Complaisance in Priests, to plead for such an Ambition as may end in the Ruin of the Church, the Priesthood, and the Soul of the Prince. Municipium Ecclesiasticum, p. 122.

Q. What would the Consequence be, should we not allow Synods to have a Divine Right?

A. The not defending the Divine Rights of Synods, will be the utter Extirpation of all Religion out of the World, and therewith an Extirpation of the Priesthood. Preface to the Defence of Municip. Eccl.

Q. Are the Clergy bound to defend the Regal Supremacy over the Convocation, as to the time of its sitting?

A. Cou'd such a fine point be made out, yet surely it does not become a Clergyman to help such a Point forward; Let us leave that dirty work to be done by the profess'd Enemys of Religion and the Order; but let not the hands of Levi be employ'd in it. Atterbury's Rights of Convocat. p. 38.

Q. Have the Clergy a Power to determine for the Laity when they shall eat, and when not; or when they shall work, and when not; and what Clothes they shall wear?

A. 'Tis a Question of fact whether the Governors of the Church have a power to appoint Times of Abstinence and Fasting, and of appointing Holydays; and in some cases, of giving Orders about Clothes or not: and I think I shall be able to prove that she has such a Power, and particularly as to Clothes. Hicks's Pref. to two Treatises, p. 92, 93.

Q. What, has the Church or Priest Power in Civil Matters?

A. There are neither Things nor Person exempt from the Power of the Church. Wolf strips, part 2. p. 33.

Q. What

Q. What Opinion ought we to have of our first Reformers ?

A. We ought to believe that Henry VIII. and Edward VI. set themselves in the Throne of our Lord, and the Bishops of the Church of England in those two Reigns gave up the Cause of Christ and his Church, for which they ought to have died Martyrs. *Hickes's two Treatises*, p. 243, 244.

Q. What think you of the Reformation abroad ?

A. They in Sweden pray not only for the Church in general, but for the Clergy, before the King : but the King in our Liturgy is thrust in between the Church and the Bishops, upon the Notion, I suppose, of his being Head of the Church ; and the whole Royal Family are drawn in after him, as being Heads in Reversion. We improve, and seem to take care in the first place of our Bodys before our Souls, and for this World more than Eternity : but they retain the primitive Form in Sweden ; they reform not backward. *Case of the Regale*, Ed. 2. p. 28.

Q. What Notion have you of the Church of Rome ?

A. That 'tis not only a True Church, but that it has a glaring Advantages which other Churches want. See all High-Church Writers from Laud down to Hicks. Hicks's Pref. to Reform'd Devotions.

Q. What Opinion have you of the Popish Doctrines of Confession and Prayers for the Dead ?

A. I agree with Sheldon Archbishop of Canterbury, and Blanford Bishop of Worcester, who were of Opinion (as the late Dutches of York said) that there were many things in the Romish Church, which it were very much to be wish'd we had kept ; as Confession, which was no doubt commanded by God : That praying for the Dead was one of the ancient things in Christianity ; That for their parts, they did it daily, tho they would not own it. And one of them said, If he had been bred a Catholick, he would not change his Religion. *History of England in Folio*, Vol. 3. p. 293.

Q. What is your Opinion of the Inquisition ?

A. Till now I never understood the Reason of the Policy and Prudence of the Spaniards, in suffering the Inquisition amongst them : and certainly 'twill never be well with us, till something like to the Spanish Inquisition be in England. Howel Recorder of London, in the Trial of Penn and Mead at the Old Bailey, 1670. Vid. first Volume of the Phenix, p. 319.

Q. Do you believe the National Church of England to be a True Church, as well as the Church of Rome ?

A. No surely, for our Thirty Nine Articles hereto annex'd, affirm they are all in a Schism, and out of the Church ; and the Prayers of her Clergy are Sins, and their Sacraments Sacrilege.

Q. What

Q. What Opinion have you of the Gallican Church, in which he who is call'd the Pretender is educated?

A. They have limited the Supremacy of the Pope to the Constitutions of their own National Church; and if they keep as clear of the Regale, their Reformation will exceed ours. Case of the Regale, Ed. 2. p. 258, 265.

Q. Why don't you unite then with the Gallican Church?

A. The English Convocation not being suffer'd to sit while that of France lasted, render'd any Treaty between 'em impracticable. Ibid. p. 263.

Q. Have you as good an opinion of the English Papists as of the French Papists?

A. The generality of the Roman Catholicks in England are of the same Sentiments with the Gallican Church concerning the Supremacy of the Papal See; and 'tis the Papal Supremacy alone which stands in the way to oppose such a glorious Reunion. Let the Pope confirm the Decrees of the National Council of France in 1682. and I dare say, we shall not long quarrel about his Supremacy. Ibid. p. 256, 260, 262.

Q. Which is worst, the Papal or the Regal Supremacy?

A. I shall only tell you that the Usurpation of the Pope on the Episcopate made the Bishop of Spalato come over to England; but finding here a more heterogeneous Erastianism, he return'd. Ibid. Ed. 1. p. 142.

Q. What was the reason it prov'd so hard a Task to keep our Kings from running over to Popery?

A. They had rather submit themselves, tho with hazard of their Crowns, to a foreign Bishop who asserted a Superiority over 'em both in Temporals and Spirituals; than to have no Bishops at all to be subject to even in Spirituals: which is indeed to be quite out of the Church. Ibid. p. 133.

Q. Why do you reckon Charles I. to be a Martyr?

A. Because he set himself for the Rescue of the Church from the Encroachments of the Secular Courts and Erastian Laws. Ibid. Ed. 2. p. 131.

Q. Was there any Crime greater than Lucifer's Rebellion against God?

A. The Fact of 48 was going beyond Lucifer in his own way of Pride and Insolence. Binks's 30th of Jan. Serm. to the Convocat. p. 15.

Q. What Character does Archbishop Laud give Charles I?

A. That he was a gracious Prince, that knew not how to be or be made great; and trusted false, cowardly, and perfidious Men. Laud's Hist. of his Troubles and Trial, p. 178.

Q. Do

Q. Do the Clergy turn themselves into Ridicule?

A. Yes, by their being a well-pouder'd Clergy. Alas, Sir, do these Men think to convert Souls, or can they imagine the People think that they themselves really believe what they preach, when they look more like the vainest of Laymen than Priests? Hicks's two Treatises, p. 132.

Q. What think you of the Clergy that swore to the Government contrary to their Consciences?

A. They who comply with the Government, and yet retain their old Principles, are far the best, the wisest, the honestest and most numerous of all the Clergy. Pref. to the Remarks on some late Sermons.

Q. What do you mean by retaining their old Principles?

A. I mean helping to support the Jacobites, honouring them in their Hearts, being zealous for the Royal Family, and watchful for the times of healing and refreshing, when they may come again to Communion with 'em under their rightful Bishops. Pref. to some Discourses on Dr. Tillotson and Dr. Burnet.

Q. What Reflections would a Man be tempted to make on the Clergy's coming in to the Government at the Revolution?

A. By their Conduct one wou'd be almost tempted to look on all Religion as a mere Cheat, and to believe that they themselves own'd no God. Loyal Martyr vind. p. 36.

Q. What do the Clergy believe at present?

A. I know not, but they must be brought to believe at last that God is stronger than the Devil. Pref. to the Case of the Regale, p. 22.

Q. Do the Clergy any way gratify the Deists?

A. The Deists of this Age must needs be pleas'd to see what use we (the Clergy) make of Reveald Religion, or rather how shamefully we abuse it. Dr. Edwards's brief Remarks on the ABishop of Dublin's Sermon. p. 23.

Q. What must we think of the Low Churchmen?

A. That they are trimming Villains, who are not, and by their Principles are oblig'd not to be Christians. Sacheverel's Character of a Low Churchman, p. 21.

Q. If the Church be in danger, from whence comes it?

A. Why from our going off from our old Principles, and shuffling with our Consciences; our trifling with our Oaths, and bringing down the high and holy Name of God to our own Vanity, to secure our present little inconsiderable Interest. Affize Sermon before the University of Oxford, July 19. 1705. preach'd by Mr. Tilly, Fellow of C. C. C.

Q. Pray repeat the Scale of Sinners.

A. The Jew crucifies his Saviour, the Socinian and Mahometan ungod him, the Papist devours him, the Calvinist believes

lieves God from all Eternity to reprobate the whole World but himself and his Brethren; but an *English Fanatick*, the greatest Monster of 'em all, rends the Church into Schism, anathematizes Bishops, sets up Lay-Elders, and Occasional Conformists. *Sacheverell's Sermon, at Oxford, 1704. p. 50.*

Q. What think you of a rich Citizen?

A. That there's no Plague in the Church comparable to a rich Citizen. Bishop Parker.

Q. Is it lawful for Laymen to keep those Lands that in Popish Times were dedicated to Superstitious Uses?

A. No; for there lies a heavy Curse on the Nation, which can't be remov'd without Restitution of what we have rob'd from God. Essay of Tithes, p. 227.

Q. But is it not better they should be in the hands of Lay-Protestants, than of Monks and Friars?

A. The scandalous and sacrilegious Impropriations of Tithes made by the Popes, were worse diverted by those who should have restor'd them. Dissert. conc. Eccl. Hist.

Q. Is the Crown a Gainer or a Loser by these Lands?

A. So much has the Crown gain'd by the Accession of Sacrilegious Wealth, as from Imperial Dignity and Propriety Paramount in all the Lands of England, to become an honourable Beggar for its daily Bread. Essay of Tithes, p. 160.

Q. Is it lawful for the Clergy to recede from a Doctrine they have long taught, particularly that of Passive Obedience?

A. What a Guilt as well as Disgrace would it justly devolve upon the Clergy, to recede from any Principle of our Excellent Church; especially from what has been so long retain'd and boasted of, as its peculiar Character! The Speech spoke by Dr. Sacheverel, p. 6.

Q. What ought every one to do that wishes well to the Church?

A. Every one that wishes it well, ought to hang out the bloody Flag and Banner of Defiance against the Dissenters. Sacheverell's Political Union, p. 23.

Q. May one talk inconsistently for the Good of the Church?

A. Yes; in one Sermon I may say, That the Cry of Popery has been always the Trumpet to all the Sedition and Rebellion that ever infested the Nation; and that 'tis a Party-word, to exasperate and frighten the Rabble with groundless Jealousys and Fears. Sacheverell's Oxford Assize-Sermon, pag. 36. Ed. 2. And in another Sermon I may say, That the Roman Catholick Agents and Missionarys swarm about this great City, and debauch the Subjects in every Corner. His Sermon at St. Paul's, Nov. 5. 1709. pag. 18.

Q. What are damnable Sins in Politicks?

A. To preclude the next Heir from his Right and Succession

cession to the Crown, and to affirm that the Sovereignty of England is in the Three Estates, viz. King, Lords, and Commons. Decree of the University of Oxford against pernicious Books, damnable Doctrines, &c. now order'd by the Lords to be burnt by the Hands of the Common Hangman.

Q. Have the Lords and Commons any share in the making Laws?

A. Yes, as much as a Beggar has in my Alms. Bishop Womack's *short Way to a lasting Settlement*, p. 24.

Q. Is there no difference between True-born Englishmen and Turkey Slaves?

A. All Subjects must be Slaves as to the Particular of their Lives and Libertys: and the Doctrine of the Bowstring is declar'd by Act of Parliament. Hicks's *Jovian*, p. 219, & 242.

Q. What, is it lawful to resist on no account whatever?

A. No, 'tis not lawful to resist for the Maintenance of the Lives or Libertys of our selves or others; no, nor for the Defence of Religion, no nor for the Preservation of a Church or State; no nor yet, if that could be imagin'd possible, for the Salvation of a Soul; no nor for the Redemption of the whole World. Bishop Sanderfon in *Sacheverell's Collection of Passages*, p. 6. Folio.

Q. Which is the best way of supporting this Doctrine of Passive Obedience?

A. To raise a Popish and Jacobite Mob, and pull down Meeting-Houses; and then charge it on the Dissenters, as we did the Popish Plot and the burning of London.

Q. What Opinion have you of the Dissenters Loyalty?

A. They think to carry every thing by factious Caballing, both at home and abroad, by Bribery, Subornation, and everlasting Lying, (their great *Arcana Imperii* and Mysterys of State) and to bear us down by their impudent boasting of the Number of their Legion, who are always ready at the Watch-word and Signal given, to mob the House of Commons, assassinate her Majesty, and join with any foreign Enemy to invade the Kingdom, and subvert our Church and Government. *Sacheverell's Rights of the Church of England*, p. 6. of the Remarks.

Q. How cou'd the High-Church Clergy on their Principles withdraw their Allegiance from King James, declare King William to be rightful and lawful King, abjure the Pretender, and swear to the present Government and Protestant Succession?

A. Egad, Sir, I shall tell you plainly, that I an't at leisure, nor shan't be at leisure, nor wan't be at leisure, to say one word to you about this matter. *Powel's Letter from the Bath*, for the Information of his Puppets.

Dr. HICKES's

Thirty Nine Articles.

I. **F**IRST I affirm, that the Catholick Church is the * Kingdom of God, as it is call'd in Scripture; as also the City and House, that is, the Family of God. It is also call'd a † Polity or Commonwealth of *Israel*, and the Body of Christ, to signify unto us, that it is a Spiritual Society and Incorporation, whereof all Christians are Members.

II. That this *Spiritual Kingdom*, or *Incorporation*, had a Being in the World, independent on the secular Power, for above three hundred years before the Government of it was interwoven with the Secular Government and Laws.

III. That *Christ* is the King of this spiritual Kingdom and Head of this spiritual Incorporation, and the || Bishops his

* St. Mat. 16. 28. St. Mark 9. 11. St. Luke 9. 27. 2 St. Pet. 1. 11.

† Rev. 21. 2. Gal. 4. 26. Ephes. 2. 19. Heb. 3. 6. Colos. 1. 18.

|| St. Mat. 16. 40. St. Luke 10. 16.

chief *Ministers* and *Viceregents*; to whom, in their respective Jurisdictions, he requires Obedience from all his Subjects, of what temporal Quality or Degree whatsoever.

IV.

That for this reason the Church, or incorporate Body of Christians, is said to be a *Royal Priesthood*, or Kingdom of Priests; and our *Priests*, I mean our *Chief Priests*, are for the same reason said to be *Regal Priests*, or *Kings* as well as *Priests* unto God.

V.

That every Diocess and Province in the Catholick Church, is a part of this Kingdom, or Members of this particular Incorporation.

VI.

That the Government of Diocesses, or particular Districts of this Incorporation, is *single* and *monarchical*; but the Government of Provinces, and of the whole Corporation, commonly call'd the *Catholick Church*, is *collegiate*, with respect to the several Bishops who are Fellows, or lawfully Collegues in the sacerdotal Power under Christ, the High Priest of the Catholick Church.

VII.

That these are Collegues, or Fellows in the sacerdotal Power Christ hath committed to them: And all are bound to maintain Correspondency or Communion with one another, and to ratify one another's Acts.

VIII.

That what is done by one of them, admitted into the spiritual Corporation, or excluded from it by any one of them, is admitted and excluded by all.

IX.

That Men become Subjects of this Kingdom, or Members of this spiritual Incorporation by Baptism; and that all Emperors and Kings, whether absolute, or limited in the Exercise of their Regal Power, become *Subjects* of it by Baptism, as well as other Men.

X.

That Men, not as Men, but as Christians, are Subjects of this Kingdom, or Members of this spiritual Incorporation.

That all Christian Emperors and Kings, as well as others, cease to be Members of this Corporation, or Subjects of this Kingdom, by lawful Excommunication, Apostacy from Christianity, Heresy, or professing Doctrines destructive of the Catholick Faith; as also by Schism, which, in the Church-Subjects, consists in withdrawing their Subjection and Obedience from their Rightful Bishops; and in Bishops or Church-Governors, in refusing or breaking off Communion and Correspondence with their rightful Fellow-Bishops, without cause, or by invading one another's spiritual Rights, contrary to the fundamental Laws of the Sacerdotal or Episcopal College, and that spiritual Union, wherein the Polity of the Sacerdotal College, the Being and Well-being of the Church, as a Society, doth consist.

XII.

That as when Differences and Divisions are in any Civil Corporation, the true Corporation is in the rightful Head, and the Members that adhere to him; so in every Diocese the Church is in the Rightful Bishop and his Flock, tho never so small in number: And in every Province, the Episcopal Collegues are in the rightful Primate, and those Bishops and their Flocks that adhere to him; so in every Diocese, the Church is in the rightful Bishop and his Flock, tho never so small in number; and in every Province, the Episcopal College is in the rightful Primate, and those Bishops and their Flocks that adhere to him.

XIII.

That all the Promises of the Gospel are made to Christians, as actual Members of the Church: And as no Man, how eminent soever for personal Virtues, can in the ordinary way of Salvation claim the benefit of them, before he is a Member of the Church; so no Man, who by any Act of his own, or of his rightful Bishop, ceases to be a Member of it, can lay any claim to them, or any of them, not so much as Remission of Sins.

XIV.

That all Christians, Emperors, and Kings, as well as others, who adhere to unlawful usurping Bishops, and join in Communion with them, do by their schismatical Adherence cut themselves off from the Church, that is, the Body of Christ; and so by their own Act and Deed cease

cease to be Members of that spiritual Corporation : and are no longer *in*, but *out* of the Church (which is the Body of Christ) and so remain, as long as they continue in the Schism.

XV.

That in all Controversys about Right amongst Bishops, it is the Duty and eternal Concern of Christians, as Christians, to enquire into the Titles of the contending Partys, and to be as faithful to the rightful Bishops, as temporal Subjects, by the temporal Laws, ought to be to Rightful Kings.

XVI.

Emperors and Kings get nothing by Baptism, or becoming Christians, more than other Men, but a stronger Obligation to defend the Church of Christ, and all its Rights; and particularly the Polity or Government of it by the Royal Priesthood of Bishops, without which it cannot be a Church.

XVII.

That it's one of the principal Rights of the Church, for the Bishops, or *Regal* Priests of it, as to constitute, so to deprive one another by their collegiate spiritual Power.

XVIII.

That baptiz'd, or Christian Emperors and Kings, and the States of their Empires and Kingdoms (if Christian) are equally Subjects of the Church, and have the same Obligation of Subjection and Obedience to the sacerdotal Power, or Bishops within their own Dominions, as in any other part of the Catholick Church.

XIX.

That the *Regent*, or sacerdotal College of the Church, loses nothing of the Power, Authority, or Jurisdiction, or other Rights it hath from Christ, by the State's turning Christian, or by the Union of the Church with the State.

XX.

That this Union which the Church and State, or of the spiritual with the Temporal Sovereigns, and the Interweavings of the one with the other, are *ipso facto* unweav'd, when the State persecutes the Church.

XXI. That

XXI.

That the State as truly persecutes the Church, when the Temporal persecutes the Spiritual *Sovereigns*, and those that adhere to them for any moral Duty, as for Truth, Righteousness, and the common Faith of Mankind; as when they persecute them for professing any Article of the Christian Faith: and more especially it is a most grievous Persecution of the Church, when the Temporal drive the Spiritual *Sovereigns* from their Flocks, for adhering to them.

XXII.

That nevertheless it is the indispensable Duty of their Flocks to adhere to them, as their rightful Bishops and Confessors, and to separate from the Communion of those, who usurp their Thrones, tho they suffer Death for so doing; as in times of Controversy between the rightful and usurping Bishops, many faithful Christians of all Ranks have done.

XXIII.

That the Union or Interweaving of the Civil with the Ecclesiastical Laws and Government, gives the State no more Right, or Pretence of Right to usurp it over the Church, or invade its spiritual Rights, than the Church to usurp over the State, or to invade its temporal Rights.

XXIV.

That the State usurps it over the Church, and plainly invades its Rights, when the temporal pretend to deprive the spiritual *Sovereigns*, and dissolve that spiritual Union, that is between them and their Flocks.

XXV.

That in a Mixture or Intermixture of the Civil with the Ecclesiastical Laws and Government in a Christian State, every Christian Subject (the King not excepted) ought to distinguish the Rights of the one from the other, especially in Times of Controversy between them; and to give to the Church, or spiritual *Sovereigns*, the things of the Church; and to the State, or temporal *Sovereigns*, the things of the State.

XXVI.

That the best and surest way for any Christian Prince or Subjects to know what things belong to the Church, is, to inquire what Power, Authority, or Jurisdiction

diction and Rights, the antient Priesthood, I mean the Apostles, and their Successors the Bishops, claim'd and exercis'd, not only without, but against the Consent and Commands of the secular Potentates, before the Union with Church and State.

XXVII. That when the State invades the Rights of the Church, all Christian People, as Christians, or spiritual Subjects to the Royal Priesthood, are bound to defend the Rights of the Christian Church, and the Bishops of it, which are their own Christian Rights, against the State, as much as they are bound, under the Relation of temporal Subjects, to defend the Rights of the State, which are their own civil Rights, against the Church, when she invades them.

XXVIII. That the Safety and Security of the Church, as a Society or Corporation, and of the Christian Faith, which is committed as a Trust unto it, as such, consists in the Peoples faithful Adherence to all the Rights of it; but more especially, in adhering to the rightful Bishops against the Intruders, how numerous soever, and never forsaking their Fidelity and Obedience to the rightful Bishops, howsoever persecuted or oppress'd.

XXIX.

That all Emperors and Kings, as well as others, forsake *Rightful Bishops*, and their *Fidelity and Obedience* to them, who set up *Usurpers* in their *Thrones*, or who uphold, maintain, and defend them who are so set up, or who own their pretended Authority, by submitting to their Jurisdiction, or living in Communion with them.

XXX. That a Christian Emperor or King, or sovereign Christian State, tho they may have more Power and Opportunity, and greater Temptation, yet have they no more Right or Authority to invade the Rights of the Church in their own Dominions, than in any other part of the Catholick Church.

XXXI.

That the *Regent*, or Episcopal College, in consideration of Protection from a Christian State, may, in some cases, modify the Exercise of her just Power, and make some Grants and Concessions to the State, upon promise and

in trust and confidence that they will not be abus'd or turn'd to her hurt or prejudice; as not to call *Synods*, without acquainting the King, and obtaining his leave, if possible; not to make Foreigners, or Clerks of foreign Allegiances, *Bishops*; to make no *Bishops*, but Persons suppos'd to be worthy, and duly qualify'd, of the King's Nomination; to grant Builders and Endowers of Churches the Honour and Privilege of presenting worthy Clerks to serve the Cures of them, and their Familys; not to instance in many more things of the like nature, wherein Concordats have been us'd to be made between Church and State.

XXXII.

That the Church *Regent*, or Episcopal College, is bound to resume these Grants, and Concessions, and Concordats between them, when the State abuses them knowingly and wilfully to the mischief of the Church, e. g. As to the bringing in and promoting of Idolatry and Heretical Doctrines; to the making and fomenting of Divisions and Schisms; to the invading of sacerdotal Powers, Rights, or Functions; or robbing the Priests of their Tithes, or any other way; to the apparent Ruin of the Church, as by abolishing the Priesthood in either, or both the Orders thereof.

XXXIII.

That for want of knowingly and duly considering these things, many Christians, to the great peril of their Souls, have taken the wrong side with the Church, against the State in the *Roman Pale*, and with the State against the Church, in these three Kingdoms, and other Reform'd Countrys; particularly, in this Kingdom, many false, unchristian Maxims, prejudicial to the Character of the Episcopal College of our High-Priests, extremely hurtful to the Church, and detrimental to the Christian Religion, which are receiv'd for Law, and lawful, which ought not to be so in any Christian State. Such as these that follow: That *Patronage*, or the Right of presenting Clerks to Cures, is a Lay fee. That *Tithes* and Offerings may become Lay fees. That *Bonds of Resignation* are lawful. That the King is supreme Ordinary. That *Canons* made by the Church Regent, or Episcopal College, oblige not Christian People in Conscience, without or against the King's Consent; and that they ought not to be receiv'd by them as Canons, or spiritual Laws of the Church, without his leave, or an Act of Parliament,

liament. That Kings, tho' Subjects of the Church, as well as other Men, ought not to be excommunicated, how wicked soever they are. That a King, by an Act of Parliament, may deprive Bishops, and dissolve the Relation between them and their Flocks. To this I may add, the Writ of *Quare impedit*, founded upon the first of the former false Maxims; the ill Use of Prohibitions; the last Appeal or Resort of our Church in Spiritual Causes; the Unchristian Acts of Parliament, touching the Election and Consecration of Bishops, &c. which, I think, I am able to shew, have been the Natural, as well as Judicial Causes of all the Miserys in the Church and State among us for many years; and of the great Atheism, Deism, or Unbelief of Reveald Religion, Contempt of the Priesthood, even of the Royal Priesthood it self; Scepticism or Indifferency in Religion; together with all the Heresys, Schisms, Immoralitys, and Height of Profaneness, that now overflows the Land. I could give other Instances of false unchristian Maxims, and unrighteous Laws, Usurpations, which have almost quite destroy'd the Power and Authority of the Episcopal College, and with it the Discipline of the Catholick Church of England; which, by the first Article of *Magna Charta*, as well as by Christ's Laws, ought to be free. But instead of enjoying her Freedom, her own Sons have made her a Slave, to the great Decay of Christian Faith, and the great Dishonour and Contempt of Christ; from whom our High-Priests claim all their Spiritual Rights; under whom they are supreme over the Church, which Christ hath purchas'd with his Blood.

XXXIV.

That Schism in the Church, when it consists only in withdrawing our Subjection and Obedience from our rightful Bishops, is the same thing in Christ's Kingdom, or any part of it, as Sedition in the State, or Kingdoms of the World. But when it comes to relisting and opposing the rightful Bishop, or driving him out of his Throne, and placing an Usurper in it, then it answers to Rebellion in both cases: it is the Sin of *Corah*, *Dathan*, and *Abiram* in the Ringleaders, tho' they be Prelates, Kings, or Princes, and of their Company in those that follow and assist them, and adhere to them, as hath been observ'd by *St. Clement* and *St. Cyprian*, and all the holy Fathers that have written about Schism.

XXXV.

XXXV.

For Christian secular Powers to drive rightful Canonical Bishops out of their *Thrones*, by secular Force, is plainly a *Dethroning* of the spiritual Sovereigns by the spiritual Subjects: A driving away the Shepherds by the Sheep; the Fathers by the Sons; and by consequence, utter Rebellion against Christ, as well as an Outrage upon the Rights of the Church.

XXXVI.

This way of *Dethroning* and *Depriving* lawful rightful Bishops, is in it self utterly null and void from the beginning, tho done by lawful secular Power, whose temporal Magistrates may punish Bishops as well as other Subjects, by imprisoning, fining, or banishing of them, or by Death it self: But they have no Power or Authority to deprive them indeed, no more than the Bishops, as they are spiritual Superiors, have to depose Kings, tho they may and ought, when it is requisite, to inflict spiritual Censures upon them, as impose Penances; suspend them from the Sacrament; nay, even to excommunicate them, as well as other persons, when it is requisite for God's Glory, the Safety and Honour of *Religion*, and the Preservation of the *Church*. But here, to prevent misconception, it is to be understood, That such Excommunications have no other than spiritual Effects, and ought not to be drawn into any consequences against the King's temporal Rights, or Regal Dignity and Government.

XXXVII.

Bishops *dethron'd* and *depriv'd* by secular Powers, upon any pretence whatever, ought not to *submit* to such Deprivations; because such Submissions would be a giving up their Authority and Jurisdiction, which they deriv'd from Christ alone, to the incompetent secular Powers; a betraying their own Order, and the Rights of the Episcopal College, and the Defence of the Church; which Christ, with all its Rights, as well as Doctrines, hath committed unto their Charge and Trust.

XXXVIII.

That it is the Duty of the Clergy and People, to adhere to their Bishops and Confessors; but because such Deprivations are null and of no effect, these Bishops so *depriv'd* remain their Bishops still: and as long as they remain their Bishops, they cannot in Conscience be discharg'd

charg'd of their Fidelity and Obedience to them, howsoever oppress'd by the secular Powers.

XXXIX.

That the *Dethroning* and *Depriving* of rightful Bishops, by the secular Powers, for adhering to their Christian Duty, is yet a greater Sin, and also receives further Aggravations, when those secular Powers are not lawful, but usurping Powers. Those *Priests*, or *Bishops*, who dare usurp the *Thrones* of their Fathers or Brethren so unjustly, so illegally, so invalidly depriv'd, and driven from their *Thrones*, are of all others the detestable Usurpers, Breakers of the most sacred Bands of Peace, Amity, Subordination, and Charity, by which the Kingdom and City of God doth subsist. They are *Coraks*, and *Princes* of *Schism*, from whom the Lord's People, by the Laws of the Gospel, and the Doctrines of the Catholick Church, ought to separate at the peril of their Souls. Their Electors and Consecrators are Architects of the *Schism*, and in the same degree of *Guilt* with them. The *Rightful Bishops*, that join in Communion with them, become *Collegues* in the *Schism*, and forfeit their Rights by so doing: Those that are so consecrated and ordain'd by them, are Continuers, Supporters, and Propagaters of the *Schism*, and partake of the same *Guilt* with them. To conclude: As they are all in the *Schism*, so they are all out of the Church, and can perform no Acts of *Priesthood*, neither from Men towards God, nor from God towards Men, that are of any virtue or force. God ratifies nothing in Heaven, which they act in his Name upon Earth; he is not oblig'd to hear their Prayers: their Ministry can claim no Benefit of God's Promises; no, not of his assisting Grace, nor of Remission of Sins, tho they beg it at the Sacrament, thro the Merits of Christ's Blood. To be short: The Prayers of such Bishops are *Sin*, and their Sacraments *Sacrilege*. And tho they, or any that adhere to them, should die Martyrs in the *Schism*, their *Martyrdom* would not be accepted by God; they would lose the Crown of Glory promis'd to it.

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F I N I S.